

PUBLISHED BY DR. CYRUS R. TEED (KORESH)
THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD



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EDITORIAL—Editorial Perspective, Interrogation Points, Chat, World's News, Reviews, etc.

Prof. U. G. Morrow.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., MARCH 18, 1898. A. K. 59.

Whole No. 277

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Question of War With Spain.

WE HAVE been asked repeatedly to express our sentiments respecting the "strained" relations of the United States and Spain. If we are to make public our views regarding the international difficulties which tend toward bellicose complications with Spain, we would be compelled to go out on altogether independent lines. There are reasons why two sets of Christians ought not to send each other to heaven prematurely, but these might easily be offset by as cogent reasons why they should. Of course, we all know that war is an apparently terrible calamity; but as the Lord God has set us the example, both in the results of his express command as historically recorded and prophetically declared, it might be that even Christians are authorized to dispatch a few thousands occasionally, to the much desired "happy hunting ground."

If we are asked for cogent reasons why we as a nation should compel Spain to declare war with us, we would most emphatically iterate that the blowing up of the Maine through Spanish treachery, furnishes a possible incentive for a lovely Christian power like the United States to show its magnanimity by calling the affair off with an indemnity of a few million dollars. This would be business; it would comport with the true spirit of modern commercial enterprise, and Lombard street, the pendulum which regulates the tick of Wall street and thence the Congress of the United States, would be made extremely happy. Whatsoever indemnity was settled upon could be predicated upon the basis of a purely commercial transaction, with no doubt a good speculative profit to the United States. The corporations holding Spanish securities could furnish the money, and no doubt would prefer this to war. A few American

and Japanese seamen could be supplied to fill the places of those dynamited through the explosion. Of course Spain is sorry, and if she exhibits her repentance by paying the indemnity demanded, what more could we reasonably ask?

It is written in a Book held sacred by hundreds of millions of people, that "there was war in heaven [this is written, though, in the past tense as prophecy of coming events]: Michael and his angels fought against the dragon; and the dragon fought and his angels." If two contending armies are justified in fighting in heaven that the dragon and his angels may be cast out, we know of no good reason why Michael may not extend the mobilization of his forces into our territory in hell, that the dragon may be cast out of hell also. There is but one justifiable ground upon which we could righteously force Spain into a declaration of war, and that is her malignant butchery of tens of thousands of defenseless Cubans. The United States has stood idly by for three years, observing the fanatical malevolence of the most inhuman power on the face of the earth, prosecuting its final and most diabolical exercise of authority. We have looked upon the desolating of Cuba through the mercenary eyes of Wall street, until we have disgraced ourselves and are a stench in the nostrils of Jehovah.

Is it possible to retrieve the loss of our national honor by enforcing a cessation of Spain's bloody work? In the declaration of the independence of Cuba by the United States, we might offend all the powers of Europe, but would we offend the spirit of a just God? Would the Almighty God and the angels in heaven justify the attitude of the United States in the caution she has exercised on purely commercial incentives? Does the ex-

istence of the Republic of the United States depend upon the attitude of the monarchies of Europe, and shall we consult these powers as to the rights of Americans? There have been times when we did not. Shall we trundle more at this late day, than then? Settle first upon these points: Is the espousal of the Cuban cause by the United States, just? Would it be just to blow Spain out of American waters? Do the Cubans deserve to be free, or under the dominion of the United States? These are the questions to consider, if they are not already disposed of. These settled, let the world know by the dispatch with which we accomplish the work, that we can meet the combined powers of the world, if demanded, to sustain our national honor in righteousness. No national honor is worth sustaining, if not righteous and approved of God.

The paltry sum of \$50,000,000 has been appropriated for "defense." Great God! has it come to the point

where we imagine that we are required to *defend* ourselves against Spain? Spain in possession of Cuba, with the control of its ports and a great military and naval power, has been cornered in Havana for three years by a little handful of Cubans, and we are called upon by the press of our country to defend ourselves, and \$50,000,000 have been appropriated! Congress should have voted \$400,000,000, with the avowed intention of blowing Spain out of America, and any other power that would dare to interfere with our concerns. France under the great Napoleon would have conquered Europe and humiliated and degraded the Anglo-Saxon, but the elements under God conspired to thwart the purposes of the Latin race, and the Anglo-Saxon rose in triumph for the reason that in that race Jehovah had planted a nucleus for his righteous kingdom now to be established, and victory was achieved because the Lord so purposed it.

On the Point of the Sword.

Campaign Song for the Silverites in 1900.

THE CHICAGO *Tribune* is up and at it almost every day. Bryan and 16 to 1—notwithstanding the fact that Bryan and the 16 to 1 issue were buried (by the *Tribune*) past resuscitation sometime since—make a very lively corpse; and one of the most interesting features of the editorial columns of that flopping journal, is the persistence with which it hangs on to the proclamation "cheap dollar," on the assumption that people are idiots and cannot reason. The *Tribune* has been in the advertising business long enough to know that a nostrum is not valued in this country for its merits, but by the amount of advertising it receives; hence, "cheap dollars," "cheap dollars," "cheap dollars;" is the only argument the goldbug daily has ever offered to the people in favor of the gold cure for the poor man's ills. It may have learned something from the policy of the "Christian Scientists" who, though they have no argument in favor of their fallacy, are making good headway by reiterating: "All is good;" "All is good;" "Good is God;" "Good is God;" "Good is God;" "There is no evil;" "There is no evil;" "There is no evil;" "There is no evil;" and then go right along raising hell with impunity, with the expectation of endorsement by their dupes. It affords us an illustration of the supremacy of "suggestion" over reason, where the reasoning faculties are rendered obtuse through journalistic hypnotism.

"Dear dollars" imply long and weary hours of drudgery. When the dollar is dear (because scarce) and in the hands of the gold broker who has cornered it, it is hard to get. It purchases well for the gold owner, because the dearer it is the more labor it requires to purchase it. How would it do to sing this song?

The gold dollar is dear, work and get it.

The gold dollar is dear, work and get it.

"The dear dollar," "the dear dollar," "the dear dollar;"

You will prize it, working man, when you get it, when you get it.

You will prize it when you get it, because it's dear. It is in the hands of the broker because it's scarce; You will prize it when you get it, because it's dear. The dearer the dollar, the harder the labor, and the more of it to get it.

Make it dearer; and you'll prize it the more, and work the longer to get it, working man, and don't you forget it, when you get it, that you worked the harder to get it in proportion to its scarcity.

And the extent to which 'twas cornered by the gold broker and commercial pirate.

* * *

We Are Publishing The Flaming Sword to Suit Ourselves!

WE HAVE a certain class of correspondents who want something spiritual and uplifting. They do not like the idea of reincarnation and many other things in THE FLAMING SWORD. We know that those who live in our age are the ones who lived in the age preceding, and that the resurrection of the dead is the reincarnation of the dead. This is one of the doctrines of Koreshanity, and its promulgation is one of the purposes of THE SWORD. We cannot afford to repeat the story of the man, the boy, and the donkey, but suggest that those who desire us to publish THE SWORD for their especial benefit will read the fable, and if not too obtuse apply the moral. From Abraham until David are fourteen generations, from David until the carrying into Babylon were fourteen generations, and from the carrying away into Babylon until Christ, were fourteen generations. Here we have forty-two generations, before Abraham arose in the person of the Lord.

Now, we are not trying to force any one to believe what we teach, nor are we compelling anybody to read THE FLAMING SWORD; but if we enjoy putting forth what

we know to be true and if you do not like it, you know it is your privilege to refuse it. As we have said before, we are not quite ready to get down and let the donkey ride us.

It is the easiest thing in the world to be mistaken as to what constitutes spirituality. The basis of all spirit is matter. The better and more solid and material the gold, the finer the energy derived from its combustion. Let's get the matter right and the spirit will take care of itself. Read THE SWORD; in fact, study it. You will find it the only truly spiritual paper published. It is the only paper in the world, scientific, correctly theological, and spiritual. We do not begin to have the faith in your advice to us that we have in our own scientific conclusions. If we did we would cease to teach, and become the pupil.

Job knew that after his, then, physical structure was destroyed, that in the last day in his flesh he should see God. We take stock in Job, not because he was Job, but because he knew what he was talking about.

There Is No Spiritual Philosophy.

THE FLAMING SWORD man, he of the Koreshan System, offers a reward of \$1,000 to any editor who will prove that his system of Koreshanity is not correct. The reward has such a large string tied to it that editors hesitate to attempt to earn the reward, for fear that it would disappear about the time his theory is knocked out. THE FLAMING SWORD man is really very enterprising and wants to see some poor editor earn one thou-

sand dollars (uit). *The Dawning Light* does not wish to be thought less generous than THE FLAMING SWORD, and will give Mr. Koresh \$1,000 if he can prove that the Spiritual Philosophy is not the only true religion; and that man can only save himself by and through its teachings; that the idea of a savior is not man made, and the theory can be of no possible benefit to humanity. Now, Mr. Koresh, go to work, and when you have earned that thousand dollars (to our satisfaction) you'll get it.—*The Dawning Light*.

THE Dawning Light man wants to be funny—he can hardly be dignified by the title facetious. He wants "THE FLAMING SWORD man" to earn \$1,000 by proving that the "Spiritual Philosophy" is not the only true religion. It would be impossible to prove a thing that is self-evident. Philosophy is not religion at all. Religion is religion, and philosophy is philosophy. If philosophy were religion, it would have the title religion instead of philosophy. If the *Dawning Light* man is so ignorant as to confound the terms philosophy and religion, we don't know that we can help him. His light is dawning, not yet dawned. Our sun is shining, but it is no good for owls. If the *Dawning Light* man has a spiritual religion instead of a spiritual philosophy that he wants to bring to the front, and will define to us what is implied in his religion, and if it differs from all other religions in that the others are not spiritual and his is, then we will take his case under consideration. We are not in need of his \$1,000, but we are willing to enlighten him to the extent of his capacity without remuneration.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Living Words and Substantial Thoughts.

The Girl and the Vala (No. 4).

BY REV. E. M. CASTLE.

"HOW WONDERFUL a thing is speech," said the Girl, "and how strange the power that lies in words, that they should change the face of the world for one, and call up thoughts undreamed of before their awakening touch! Since first I heard your voice, I seem to dwell in a new world,—a world gleaming and quivering in the prophetic forelight of a glory about to burst and flush it with the rich crimson of life, and the shining gold of pure delight. The poets tell us words are things. Tell me, you, what they are."

"Truly they are things," said the Vala, "if such designation be to acknowledge them substantial."

"Substantial?" queried the Girl, with the advancing edge of a glad surprise in her tone.

"The thoughts formulated for communication by words to other minds," said the Vala, "are the result of the transmutation of the material base of mind to the energy of thought and speech, which is as substantial, though spiritual, as the matter destroyed in its creation; for spirit is the active state, and matter the quiescent state of substance. Spirit goes to sleep in matter, and matter awakes into spirit; and for this reason; long ago the clear-eyed ancients personified

sleep as the god Morpheus, which means the external form; but spirit is the function. So, too, through perception, did they bestow upon the eagle, as the symbol of the center that creates new forms, the epithet *Morphinos*; and here is wisdom. In speech, the actual substance of the speaker's mind is carried over to other minds; even more, the material base of mind, the substance of brain and body, is transmuted to energy and carried over to be redeposited through the receptive mind in the fabric of brain and body supporting that mind, modifying the mental and physical quality, consequently the life, of the recipient. From generation to generation there proceeds this passing over; and this is tradition, as the word itself tells you,—a giving over from life to life."

"And when traditions are handed down from generation to generation, something substantial is communicated and deposited?"

The Vala assented; adding, "And to remember is to draw up again from matter into mind."

"Then if all the books in the world were destroyed, still the lore of the past could be resurrected in the minds of the present?" And the Girl's face glowed with

The Flaming Sword.

the greatness and beauty of the thought.

"It is not possible," returned the Vala, "for knowledge ever to be destroyed in the sense of being eternally lost. It is destroyed only by being transmuted into that from which it may be recreated. And if only one man remained, that one man would be the repository of all the world has ever known, of all the world has ever been, for upon humanity depends the perpetuity of the universe; and from him it could be brought again into active existence."

"Do you say that all the knowledge printed in all the books of the world might be held by one brain?" asked the Girl, mentally picturing, as she spoke, the libraries of the world with their countless volumes."

"Ah, child," said the Vala, "knowledge is not printed in such books as you think of. Knowledge never exists apart from mind, nor mind apart from body. Matter, through vibration, becomes spirit; and spirit, by compression towards a point, becomes matter. A vortex is formed, and the inrushing energies that crowd it press themselves into matter. Thus mind presses, or prints itself into the visible body, and he who has eyes may read. Men are the real books, and strange and sad, yet glorious in promise, are the stories printed therein. The record of knowledge is printed in what men call books, but the knowledge is no more there than the property recorded in the state archives is within the covers of the leather-bound books, or the guests of a hotel on the pages of its register."

The Girl smiled at the homely illustrations, yet it seemed not strange that the wise one should use them, nor did she esteem less the teacher who could use such means to make the truth more readily apparent. And smiling she asked, "What purpose does the book serve?"

"The purpose of the record or the register,—of direction. The attention is fixed by means of the printed page; and thus the mind is drawn to the sphere of the thought there recorded,—it pierces the sphere, and by the attractive power of desire calls to itself entities of that sphere, which thus enter the mind of the seeker after knowledge. But the days are very near when, for many, such external aid will no more be necessary, and mind will communicate with mind direct."

She paused; and the Girl spoke not, but sat as one content, yet quietly expectant; and the Vala continued. "Words are carriers of life. Life formulated for communication is word. The words that compose language carry intellectual life from brain to brain. But there are other words. Whatever is a means of transmitting life is word, and from generation to generation life is also transmitted in the creation of offspring. As

language expresses the quality of thought, and thence of the structure from which thought proceeds, so do offspring express the quality of the parent structure. The first expresses more particularly intellectual life; the second expresses the will; but will is the continent of intellect, and its root is in matter. The heart of any existence, its words or seed center, speaks in these two manners, and what it speaks in one direction is the fitting continent of what it speaks in the other direction. Unless the will of man was expressed in outward form, his intellectual expression could find no receptacle. Thus the language of a people is always the true index of that people's life; for the word or seed center of any existence is the source of all emotion, or out moving, from that life. It is the center of all propagation,—of life, and of doctrine which is the guide of life."

"And men are words?"

"Men are words."

"And the Word of God?"

"The Word of God is the aggregation into one perfect unity of all words; the root of all language, of all life; the manifestation in human form of the creative center of all existence."

"And by such a Word did God make all things?"

"In and through such a Word God created all things. All things exist in the universe supremely to contribute to the development of that perfect Word or Seed. And that Word is perfected for the sake of all life—that through its planting, from lower to higher levels growth might obtain. From this center evolves the universal life, to be again involved therein; it is the beginning and ending of all existence."

"Then how true," said the Girl, "was the sight of the majestic blind Milton when he saw that from one Almighty 'all things proceed, and up to Him return!' He saw, too, 'body up to spirit work,' and how the fruits of the vegetable kingdom in providing nourishment to man, 'to vital spirits aspire.'"

"All things of the universe," returned the Vala, "aspire to man, and man aspires to God; because first God has inclined to man, and thence to all lower existences."

"The wonder of what you tell overwhelms me," said the Girl, in that hushed tone that expresses more than language.

"And yet I have told but part," said the Vala, "for I can but give as you receive; and much there is to tell of the Word that made the worlds. What you have heard is but earnest of what you shall hear."

So saying, she withdrew; nor did the Girl, ruminating the sweet nourishment of Truth, remark her going.



The Lord Christ came to save from the curse, and if any part of that curse is physical in its character, the redemption must penetrate so far into the physical as the curse itself extends.

No modification of the competitive system can meet the requirements of the age.

The end of the age is reached; the time is now ripe for man to soaply the laws of life to his physical being, as to fulfil in himself the promised possibilities in which the efforts of the ages must culminate.

The science of Government is the science of life, and absolutely true government is immortal life.

From Faith to Knowledge.

BY LUCIE PAGE BORDEN.

IT WAS a clear, bright winter's night. The air was sharp and frosty, urging pedestrians to hasten forward with swifter footsteps while the blood tingled in their cheeks. It was too cold to loiter by shop windows blazing with electricity or saunter leisurely in full enjoyment of the spectacle of the streets by night.

With beat of drum and burst of music, a detachment of the Salvation Army bore in sight, marching briskly with banners streaming and the usual escort of stragglers following in the rear. At the corner of one of the main thoroughfares, the soldiers made a sudden halt and went down on their knees in the new fallen snow. Overhead the stars were shining. Down below the street lamps flared and the passers hurried stolidly by unmindful of the praying band whose loud voices rang out into the night. Now, starting to their feet, while the rest of the company clapped hands and circled back and forth to keep from freezing, the leaders each in turn, testified briefly.

"Bless God, I'm saved!" cried a grey haired veteran. "I'll praise Him, I'll praise Him, every hour I'll praise Him! He's the same God that saved little Moses and sent Pharaoh's daughter to pull him out of the bulrushes, and delivered Joseph from the pit and went down in the den with Daniel and give the lions the lockjaw, and walked with the three Hebrew children in the fiery furnace so they never singed a hair. He's saved me from the power of satan and"—

"He's the Lily of the Valley and the bright and morning Star," struck in the company, to the tune of a popular negro melody.

The next speaker was a woman, Lieutenant March they called her, with a pale, striking face and dark expressive eyes. She began to speak very clearly and forcibly. Her words though simple, were well chosen and both voice and language betokened training and refinement of a high order. Every gesture was free and graceful; she wore the usual scarlet waist and dark skirt of the order, but her face shone out like a lily from the shadowed brim of the ugly black poke.

"Dear friends," she said, "it is easy to trust God and give thanks when all is well with us and the desires of our hearts are granted. But it is written, whom the Lord loveth he chasteneth, and joy is seldom the portion of his children here. Pain and weariness and disappointment beset us and too often our hearts fail and our hopes languish. Then is our faith tested; then do we cry in bitterness of spirit, 'Oh! God, why hast thou led me thus, why this road among thorns, not the pleasant path bordered by flowers?' Then the dear Lord answers: 'More faith, my child, more faith. What I do, thou knowest not now, thou shalt know hereafter. Trust me tho' the mystery of my dealings thou mayst not, cannot fathom!'"

Trust Him when your faith is small;
Trusting Jesus, that is all,

sang the chorus gayly, and the company resumed its march.

This young officer with the sweet voice and gentle bearing, so conspicuously different from her companions, had a singular history. Born into a home of wealth, luxury surrounded her childhood and no advantage of training or education was denied. After taking her degree at a leading woman's college, she went abroad with her parents, firmly resolved when the year of travel was over, to devote her talents to the cause of humanity. Possessed of a deeply religious nature and strong humanistic instincts, it pleased her to contemplate the renunciation of ease for a life spent in unselfish service. To her indiscriminating enthusiasm, Father Damien was an ideal hero. She dreamed of following him to the leper settlement, but in the streets of London, she was converted to that phase of rescue work represented by the Salvation Army. Her impulsive nature came under the spell of the peculiar psychological force generated by this body, and on returning to Chicago she renounced everything to join its ranks. Donning the plain garb of the order, she followed its banners nightly, speaking and singing in the streets until her face and her voice became familiar in certain notorious localities.

Was Katharine March happy in her chosen work and satisfied with its practical bearing upon the elevation of the race? An evangelist of wide experience, speaking honestly after a lifetime of persistent effort among the lower classes, declared that he possessed not a particle of hope in the practical efficiency of any known means for the elevation of humanity. Less than five years had sufficed to bring Katharine to similar conclusions. Her youthful enthusiasm was of brief continuance. Results were small and constant association with the illiterate and vulgar, the criminal and the vicious, most depressing. She persisted in her line of activity now, more from inability to discern a better form of altruistic effort than because of any optimistic sense of its value as a regenerating factor. She saw the wretchedness and depravity of human nature and her soul was oppressed. She visited the populous haunts of the poor, invaded by vice and squalor. She watched the children of the drunkard, the pauper, and the criminal multiplying daily while the Army at best, pointed but to solitary individuals reclaimed from sin by its methods. The conviction grew upon her that the world needed some immediate relief more radical and sweeping than any of the present religious movements could offer. Thus unconsciously, heart and mind were prepared to accept higher truth.

The day following her street address on faith, words spoken mainly for her own encouragement and significant of her own mental attitude, clinging blindly to a God whose ways and purposes she felt to be inscrutable and unfathomable, Lieut. March was distributing copies of the *War Cry* in one of the large department stores.

"Will you exchange papers?" inquired a lady earnestly. Katharine assented courteously and received a copy of THE FLAMING SWORD. The device on the cover attracted her. That strong hand grasping the sword-hilt over whose blade, lambent coruscations of light played freely, reminded her of a picture in an Eastern gallery. Keeping the gates of paradise, an angel stood, leaning upon the sword whose flames streamed up and illuminated his face. The sword thus constituted the central object of the painting, to which every detail was subordinated with wonderful effect.

"This is not the age of faith," were the first words to catch her eye as she turned the pages. The novelty of this proposition in a publication evidently religious, startled her. What could it mean? Was ever faith more needed to struggle against conditions that seemed hopeless? "This is the age of science," continued the writer, "of mystery revealed, law interpreted and truth expositored." So it was only a scientific periodical, no doubt agnostic or atheistic in tenor. But no, this was Koreshan Science, something wholly new. Here was a

statement of its platform. "Koreshan Science uncovers the mystery of the ages, is a true index to the character of God and man, reveals the origin and destiny of humanity and declares the laws, forms and relations of Being that modern science has failed to discover."

Well, it was refreshing to find a science occupied with the nature of God rather than with earth worms or trilobites. Whatever the character of this movement, it seemed to be socialistic, as the following sentence indicated. "Koreshanity is devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous money power."

Katharine gained confidence to proceed. The contents of the paper proved so interesting that she sent for more of the literature, poring over it eagerly, studying the system point by point, its science, theology and sociology, until at last, convinced of its truth ere ever she met its Founder, she left the Army for the Unity, passing thus from faith to knowledge, from conflict to concord.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

WE WOULD respectfully call the attention of the bankers' attorneys in Congress, to the fact, that in all large cities the single-line merchants have formed a combination to place bars across the path of the progressive development of co-operation as per department stores, and are trying to keep mercantile pursuits segregated. A factor of still greater importance to you and the masters—usurers—you serve, is the fact that these same small fry merchants issue a species of trading check to facilitate exchanges, one with another. Your prompt action, to nip this infringement on your masters' patent-right to draw blood money in the shape of usury on circulating medium, is demanded. Your attention is also called to the Labor Exchange check and the script of the B. C. C. Crush this iniquity, stamp out the heresy! No one has a right to interfere with the banks, or to attempt to destroy their business of drawing interest on what they owe!

We like the agnostic. It is probably due to the fact that anything absurd appeals to our fancy. If there is anything utterly absurd, it is the attitude of the one who declares he doesn't know, and then proceeds to hammer you into the same state of insanity in which he revels. He is a consistent sort of an animal, for he hates the orthodox Christian for trying to force orthodox rubbish down his neck with a crooked stick, and at the same time he is ready to attack his neighbor who does not happen to know less than his agnostic highness.



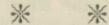
The law which governs the development of the individual also governs the universal; and the agitation now actuating humanity in the consideration of the solution of this problem, will culminate in the birth of a

Minnesota is not far behind the advancing civilization of the day, if this incident, which happened a few years ago, is a criterion by which to judge. An editor of *Otter Tail County* made some charges against a coterie of bankers and was taken to jail. During the trial he proved his charges, but inadvertently quoted Scripture in the law court, for which he was sent to the lunatic asylum.

Chaos and anarchy reign in the spirit world, and the representatives of the spiritual in the natural world—the spiritualists—are agitating the question of organization. Is this another evidence of the descent of the spiritual into the natural, and that the devils are organizing their forces for defense in the great conflict of Armageddon?

Poor Cuba! They are preparing to break the shackles which bind her to Spain and give her political liberty; but her cup is not yet full, as they are forging the fetters of the money cormorants to manacle the limbs of her industries with \$400,000,000 bondage, as soon as her political liberty is assured.

A letter came floating in to us, recently, asking to know all about the Koreshan movement. Subscribe for THE FLAMING SWORD, study it, and don't fear that we have not room enough on our subscription books for your name.



social structure endowed with the potencies of organic life, derived through regeneration from the perfect divine planting in the race, in the beginning of the Christian dispensation.

In the Editorial Perspective.

ONE OF OUR exchanges, *Freedom*, wishes to decide for the world who are sane and who are insane, and begins to do it by passing upon a theological question, in connection with Webster's definition of sanity. A sane mind is one "having the regular exercise of reason"—all others of course, are insane. The paper referred to says: "It is really a question (or is so much a self-evident fact as to be beyond question) whether all forms of religious belief which include a personal God and an inspired Testament as an essential part of its faith, are not species of insanity." Some reason should have been displayed in the article in which this appears, just to show that the writer is sane. We do not make the charge of insanity, however, because the conclusions were not premised upon fact, leaving individualists to be judged by their own ideals. The conclusion of Koreshan Science that God is personal and human is a scientific one. True science defines the nature and function of the cause point—the relations of cause and effect. We maintain that the universe contains life, and that the universe is perpetuated by factors involved in itself. All life is perpetuated through its seed, and there is no life in all the universe, that any "individualist" can point to in a thousand years, that evidences an exception to this law. Seed is the unity of cause and effect, the involved pivot, the point of cause. Humanity is an evolution, having evolved from a previous involution, else it could not be called an evolution. If it is human evolution, there obtains between the periods or cycles of evolution, a human involution; that involution is the seed of humanity, and that seed is the human and personal God. All energies in the universe on every plane of existence in every domain of life, from the mineral kingdom to the human, must return to a center for regeneration, reformulation, revitalization, and renewal. The pinnacle of existence is the immortal structure, the immortal man, the personal God. The editor of *Freedom* is pretending to teach the science of immortality; the fact that she has overlooked so palpable facts and scientific conclusions, and the fact that she denies the possibility of an immortal structure as the climax of aspiration and of life, is conclusive evidence that she does not comprehend the science she pretends to teach. She reasons without a premise, and should settle the question with Webster, whom she quotes on the subject of sanity. She thinks the Koreshan premise invulnerable enough to let it alone!

Scientists are discussing the origin of cells. It has not been many years since scientists denied that cells had any special biological function; it has been thought that corpuscles and cells are little boats floating in the fluids of the body, carrying nutriment to the tissues, and scavenging waste fibre and conveying it to the dumping ground. This theory will not work any longer; hence the reason for the conclusion that cells constitute the basis of all organic life. Just how this is they do not pretend to say. The investigators have made a few discoveries concerning the structure of cells; they have been looking into cells, and find there conditions and functions which corroborate the conclusions of the Founder of Koreshan Science twenty-eight years ago. It is not likely that they would stop to consider the discovery of any facts antedating their conclusions; it would take the newness away from scientific (?) work. They have found that a cell is a small globule containing substances surrounding a central nucleus—a small protoplasmic mass at the center of the cell. Why this nucleus? What are its functions? They do not know. They are ignorant of the fact that right here is located a fundamental factor of organic unity. The scientists admit that there must be a vital relation existing between

the inner wall of the cell and the nucleus at the center. The inner wall responds to the influence of the central nucleus—there is an interdependence existing between the center and circumference. The cell contains life and mind; it is the universe in miniature. The universe is a cell, with its central nucleus, the solar sphere; the inner surface of the universal cell contains all forms of organo-vital existence. We inhabit the inside of the great shell. Why should the newly discovered form of cells of the human body prove to be exactly the form announced by the Founder of Koreshanity twenty-eight years ago? What is the scientists' answer? What is yours?

Some people believe that they can think of more scientific facts concerning the nature of the world we live in than we can in a year; hence a desire to crowd "facts" upon us by the wholesale. We do not like to see people in a hurry—the world is progressing fast enough, anyway. We claim that we have as good opportunity to know what is taught in the "scientific" textbooks as any one who has gotten a little excited because we teach differently from the accepted beliefs. We understand modern astronomy, physics, and chemistry as presented to the world today, and we understand the Koreshan System as well. In this we have the advantage of those who would oppose us—they do not understand our System, and we find nine tenths of the objectors do not understand the Copernican system, either! Being thoroughly familiar with what is presented today as science, we are able to criticize it. Don't you think that we would be just a little bit "off," and just a little too facetious, if we undertook to talk about the "other side," "if we did not know anything about it, and made a blunder every line or so?" Now, this is just a little hint to those who wish to explode the Koreshan System, without having any knowledge of what they desire to overthrow!

An astrology is no good in defining the relation the stars and planets sustain to humanity, that does not know what energies are generated in the points and orbs above us. There is not an astrologer in existence today that can tell us anything about what the stars are, nor what they are for, nor how large they are, nor how far away they are; and the planets are just as much a mystery to them. A system of astrology which assumes, with modern astronomy, that the moon is a useless and dead sphere swinging in the earth's aura, will cast a horoscope as devoid of certainty as the astronomer's idea of the moon is fallacious. The real moon environs all; it is a living, organic structure—a cell. The moon in the sky is but a reflexed impression upon the sea of hydrogen above us. All that astrology contains today that has even a semblance of truth, is derived from the records of the ancients, who had something of a knowledge of the true character of the universe. Koreshan Astroanthroposophy is the science of man's relation to the physical universe; it is the knowledge of man as the pinnacle of existence, and his relation to the ultimate form of expression of the humano-divine mind.

We place two paragraphs together for contrast. From an agnostic Journal: "The telescope is the great infidel; it is ever a dangerous thing for the Bible and the progress of religions. Like science in general, the star gazer, who sees no gods or angels in the sky, sees proof of the littleness of every creed, religion, alleged gods and ghosts, and finds evidence of powers incomprehensible, eternal and self-existent." From *Armstrong's Autonomist*: "I believe it were better for the happiness of mankind today had Ptolemy and Copernicus, Galileo and Newton

The Flaming Sword.

never been born. The telescope has done more harm than the sword. The sword cleaves the heart in twain and the victim rests with its last pulsation, but the glass burns it and blights it like the desert blast." The difficulty is that the Bible, the telescope, and the sword have been in the hands of the wrong parties; there is a proper use for each, else they would not be; but out of place, one is just as dangerous as the other. Neither one was made for fools to use!

Throughout the whole world! You often hear this expression; what does it mean? We score again for the concave world. The universe is a cell. It is hollow; its circumference is a shell or hull. A hollow is a hull or cavern. The universe is complete, having all the functions of its own perpetuity; therefore it is whole. It could not be whole and complete unless it were hollow—unless it were a cell. Its shell or environ is the hull. Now, are we punning on these words? Look into etymology a little; hull, hole, hollow and whole are derived from the same roots, and we need not trace them further back than the old English, Saxon, and German to see the relation of all of the four words. When people say "the whole world," they virtually say, the hollow world, and did they but understand language there would be nobody to differ with us concerning the form and function of the universe.

Some people are endeavoring to make it appear that Joseph Leiter is the modern Joseph who formerly had eleven brethren who came down into Egypt. Of course there is Egypt enough, also grain, and the Joseph, but we do not take any stock in the idea of his being the re-embodiment of any patriarch. We should take it that Joseph, in his experience in the hundreds of re-embodiments, should make some progress. If we can read human nature, the wheat dealer of Chicago is a lighter (Leiter) Joseph than the philanthropic Joseph who was associated with Pharaoh in the government of Egypt.

What has become of the new planet that was to be projected from the sun by the astronomers a few months ago? The downfall of astronomers is near at hand when worlds fail to materialize at their command!

This is specifically the age when men are not what they pretend to be. There is now existing in the world the greatest amount of hypocrisy that ever cursed humanity!

Some "don't worry clubs" are almost as formidable as policemen's clubs. But don't worry—and you can get along without them. They don't worry us at all.

A belief about God in an age of science does not amount to a row of pins; knowledge is the thing that counts, for knowledge is power.

Some men see or deny that there is prosperity, on the basis of the success or the failure of their schemes to defraud the neighbor.

There is no truth anywhere that is separate from personality; but it has forms of expression in all phases of existence.

Delusion is the necessary opiate for those who cannot endure the knowledge of the real purpose of existence.

Mystery has been mistress of the world long enough. The world now needs some man to master it.

Modern discoverers are the kind of discoverers who cannot understand their discoveries.

The only kind of freedom that most people desire, is freedom to do as they please.

The present money systems of the world are founded upon financial delusions.

Even wordy books have to be shut up.

Interrogation Points and Other Punctuations.

Revolution of the North Star.

(1) Please explain why Polaris revolves about the north pole in the opposite direction to the movement of the sun. The sun moves from east to west daily, or opposite to the movement of the hands of a watch. (2) I am afraid that you are not representative of one of the Chingodanites here not long since, and that he said that some experiments were being conducted in Chicago which would explode the Koreshan Cosmogony; and also that there was a Koreshan assisting in the experiments; that they were measuring the base of tall buildings and also the top, and invariably found that the top was longer than the bottom, which proved that the earth is convex. Now this "experiment" is too silly to arouse any interest, and I do not think that any Koreshan is in it, my opinion is to "speak fair" at the fellow who asks them, What I would like to know is, is there foundation for such a report?—O. W. B., Cedar Rapids, Ia.

(1) The heavens revolve in the same direction continually—from east to west. Diurnally every star and planet, as well as the sun and moon, pass a given meridian, moving toward the west. Polaris moves in the same direction daily as the sun. Stand between two wheels revolving in the same direction; face one with watch in hand; the hands of the watch and the

wheel turn in the same direction. Upon facing the other wheel it will be found to revolve in the opposite direction to the hands of the watch, because you have turned the watch around. It is the same way when you face the south and compare the movement of the sun with the movement of the hands of the watch, and then the north, the opposite direction, and find the circumpolar portion of the northern constellations revolving in a direction opposite to that of the hands of the watch. You have perhaps been testing your compass by the pole star. Polaris reached its culmination shortly after midnight on March 1. The surveyor observing the culmination of Polaris will find the movement of the star to be from west to east, or from left to right as he faces the north. This is because Polaris has reached its inferior culmination, or the crossing of the meridian below the polar point; twelve hours later, it will reach its superior culmination, moving from right to left, or from east to west, above the polar point. Polaris is about $1\frac{1}{2}$ ° from the exact axis of revolution, and consequently revolves in

a circle about 3° in diameter. (2) No such experiment has ever been proposed in Chicago to our knowledge. It would be impossible to detect any variation if the buildings were measured; the buildings are not constructed with such exactness. The matter is a silly one, and no Koreshan scientist would have little enough sense to engage in such an experiment. Plumb lines a mile long would show some divergence, but 200 or 300 feet would not be sufficient. Two plumb lines suspended from an altitude of one twenty-fourth of a mile would diverge only .013 of an inch. The experiments at Naples, Fla., last year determined that the divergence of plumb lines is at the bottom, and our arc was $2\frac{1}{2}$ miles in length, and the lines in consideration were 4,000 miles. All perpendiculars converge *above* us, 4,000 miles distant—at the center of the earth.

Friends of Mamon.

(1) THE SWORD is evidently building up, but are you sure it is not by courting favor and friendship with the world? (2) You say you know that your theology is right. It may be, I do not know, for I do not understand you. But frankly, would

you are willing to be shown to be wrong as to bringing in of the universal peace and righteousness in the earth? (3) In a recent number of THE SWORD, S. M. C. asks: "Where in the Bible did the Lord Christ teach organic unity?" to which you merely replied well, no answer at all. Like political evasive diplomacy, you do not play fair. Why not? I feel much interested in this subject. Please tell me where Jesus taught the right or duty to organize churches, societies, etc.—G. J. B., Joplin, Mo.

(1) Yes, THE SWORD is evidently building up, and the only way that we know for truth to make a success in the world is by gaining friends. Now we go at it in just the opposite way from the methods usually employed. The church makes friends of the world by catering to sensuality. We lift people up—we elevate people by bringing them up to a scientific comprehension of the standard of righteousness; in this way they become our friends, the friends of truth. We do not become the friends of fallacy. In this connection, what do you think of this: "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations"? (2) Certainly; if any one is able to show us where we are wrong, we should give him a hearty welcome! (3) Jesus did not teach the science of organic unity. The primitive Christian system was a system of philosophy. Koreshanity is the science of the philosophy of Jesus the Christ. From the standpoint of our observation, our answer to S. M. C. was correct; and he has not yet expressed himself as being dissatisfied with our reply. We did not give the particular Scripture texts, taking it for granted that those familiar with the Bible knew where the points were that we mentioned. Every teacher of truth comes armed with the authority to do as he pleases. Jesus taught whatever truth was applicable at that time and to the people whom he became, regardless of, but nevertheless in harmony with what Moses had written. If Koreshanity is the truth, it involves the authority of truth; and hence, contains the basis of origination of any system of work, of church, or society that may be necessary to meet the exigencies of the hour. You might see a few thoughts on organic unity in the following: Ps. cxlxi: 1; John x: 16; xvii: 20; Rom. xii: 4, 5; 1 Cor. xii: 14-26; Eph. ii: 14-18; iv: 3, 13; Col. i: 18-20; iii: 14.

Reproduction of the Immortal Men.

How are the sons of God to be reproduced if not through sex relations?—J. P. Millford, Ill.

The reproduction of the immortal man is through relations of sex, but sex of a higher order than is manifest today. A seed is both male and female, having the

power to reproduce itself. Jesus was the seed of humanity, a divine being, both male and female in one personality, having the power to reproduce and multiply himself through his sowing in the race by the infusion of his own mental and physical substance into the minds of his followers. The fruit of that sowing will be manifest by the process of resurrection, which will be accomplished scientifically through known laws of conservation, use, direction, and materialization of mental energy.

* * *

\$1,000 OR \$1.00?

Mr. Blodgett Can't See the Point, and is in Doubt About the Reward.

Editor of THE FLAMING SWORD:—I think I have accepted your \$1,000. or \$1.00 (which is it, one dollar or one thousand dollars, that you intend to offer to have your conjecture demolished in a way that your readers will recognize as fair and pointed).



You have accepted me as a proper man to compete for the prize, but you say your offer is to "pay something for something," and that "we should not feel disposed to leave the question to disinterested parties." Now, what some of your readers would like is to have you designate distinctly the interested parties you would be willing to leave it to. Of course, as you say, there would have to be an investigation of the facts, not of the text-books; the text-books, including your own, must not be taken as undisputed authority. Your own writings will be criticised if I take hold of it, with the same freedom that I would criticise any other writings. What I propose as a part of the work laid out for myself is to show that the facts and reasons you set forth in defense of your own theory disprove it, taken in connection with such practical demonstrations as I can devise, such as looking-on, without expensive apparatus, or the transmuting of much time; also, to do it publicly, so that all the world will own beat. I will meet you in that city and demonstrate before such arbitrating committee as we shall select, said committee not being prejudiced, either for or against your theory; and I will publish or

get published, the result in a way that the world may know all about it. I notice your offer is put in an ambiguous way—in a way that you may say means but one dollar. As long as I have called your attention to it, good faith requires you to set it forth in a clear way. I will give one thousand dollars to the one who shows that we are living on a convex surface.

Now please publish this, and show clearly how much money you intend to include in your offer; and whether you really mean that to get the money the winner must not only convince you that you are wrong, but also to induce you to own it. If that is the position you occupy, I think your money is safe.—SAMUEL BLODETT, Grafton, N. Dak.

\$1,000!—One Thousand Dollars. Figures can have but one meaning to those who know how to read them; they may have a thousand meanings to those who do not. The number was correctly printed in our offer, and there is no mistake on our part; so the mistake must be Mr. Blodgett's. We have seen school-boys laughed at for mistakes not so bad as this! The above letter presents to us two strange aspects: First, that the writer who poses as a scientific gentleman, able to overthrow whole systems of astronomy—the Newtonian hypothesis, as well as the actual Koreshan Cosmogony, should not be able to interpret figures; and secondly, that he should begin his work of disproving our System, with insinuations of dishonesty and trickery. If the gentleman wants to make any terms with us, he will have to leave all such insinuations out of sight!

It would be an easy thing to persuade a committee of men that the earth is convex—men who have been taught all their lives to believe the fallacy. Of course, if Mr. Blodgett were allowed such a committee, he could have everything his own way. Whom does he take me for? Get us to sell our evidences to a committee of men Mr. Blodgett might choose? Not in a thousand years! But this is getting ahead of the times. Mr. Blodgett has to write his refutation first, and when he has done this, we can fix up an elaborate program of experiments, or something of that sort. But his "proofs" must be specified; he must say what they are before we conclude what is to be done, how it is to be done, and who is to do it. We insist on seeing his stock in trade before we make any arrangements about testing its quality, or putting up the money to purchase it. We should not want to get a number of astronomers together if a lot of physicians were necessary! Let us have the proofs! For the principals, referees, reporters, judges, etc., we should want a party of scientific gentlemen, who were up in science, and understood their business—one half of the party to be selected by Mr. Blodgett, from the old school of astronomy, and the other

half to be selected from the Koreshan School of Science. The man that loses pays all expenses and forfeits \$1,000.

* * *

It's Concave Everywhere.

The Koreshan Cosmogony Comports With all Facts of Astronomical and Geographical Research and International Geodetic Survey.

\$1,000 REWARD.—Upon a basis of certain known geological, geographical and astronomical facts and data men have formulated several theories of cosmogony, all plausible, but all can not be right. Perhaps none of these is wholly true. Certainly we should not make the mistake of supposing that the Copernican theory is true and credible until it is proven false. It is merely a theory sustained by some facts to the point, but mainly acceptable and popular because it is adopted in the text books, and because the Papists bulldozed Galileo, and because farmer Beani-pole said his duckpond would empty out if the earth rolled over on an axle, and chiefly because it gives the lie direct and repeatedly to God and his Bible.

John Smith's system may be just as good as the Copernican system, if it harmonizes all the facts; probably better; for, if the truth were known, a good many of the legends of Copernicus stands on sham—sophistries. Dr. Cyrus Teed, of THE FLAMING SWORD, with a competent corps of civil engineers, has lately made surveys along the coast of Florida and demonstrated the fact that our earth is not globular there at least; but that along the Florida coast meridian the EARTH IS CONCAVE. No candid scientist doubts his truth or accuracy on this point, which is a very vital point. In fact it may be said that the editor of THE FLAMING SWORD has punctured the Copernican system's heart.

And now he offers \$1,000 to any editor who will publish a single fact controverting his theory that the universe is a cell with the inside hollowed surface of its shell concave. Here in Deshler, O., east of Toledo, the Caystral Cosmology is true and Earth is shaped like a woman, a survey east and west most anywhere would prove Earth to be round one way. I feel that Dr. Teed's stake money is in sight. The trouble is, it would cost several thousand dollars to make the survey with scientific accuracy. The only other scientific proof I think of now, is to wait till the firmament is broken up.—*The Caystral, Deshler, O.*

The earth is concave everywhere. If convex, flat and concave in different places, there would be three distinct phenomena of water horizon. Ships disappear everywhere beyond the horizon from the same causes. Gulf of Mexico and Lake Michigan are concave north and south, and east and west. The horizon is not apparent in one direction from laws of perspective, and in another from convexity. Geodetic surveys made in all directions indicate curvatura of the earth at the ratio of about 8 inches to the mile. Why deny facts to bolster up a fancy? Caystral Cosmology is patchwork.

The Flaming Sword.

Flaming Sword is Seen.

Wonder in the Northern Heavens Excites all New York.

Special Dispatch to The Inter Ocean.

NEW YORK, March 7.—Some said it was "the sword of the Lord and of Gideon," and foretold war at hand. Those less inclined to discern signs and wonders in the heavens thought it a comet, or the aurora borealis or the reflection of a distant fire. Whatever it was, the spectacle drew thousands into the streets and upon the Brooklyn bridge to watch and wonder.

In the northern sky was a gigantic sword of fire. It appeared shortly after 8 o'clock this evening and hung suspended in the heavens for nearly two hours. It rose from near the horizon, half way to the zenith, and was the hue of living flame.

There was a white cross of peace upon the rising moon. This was before the fiery sword appeared in the north and vanished when the signal of war flashed out. The two celestial phenomena were thetak of the whole city out of doors. All spoke of the war with Spain drawing near, and asked if this was a warning to New York.

The flaming sword broke into three pieces shortly before 10 o'clock, and by that hour had disappeared entirely. The weather man said the cross on the moon was a lunar halo, caused by ice crystals in the air, and that the flaming sword was the reflection of a fire reported from Fort Lee. But those who love signs and wonders said it foretold war with Spain and victory for the United States, the power of the north.

They said the cross on the moon meant that peace would rise from the sea upon distracted Cuba when the American naval sword had chased home or sent to the bottom of the ocean the galleons and warships of Spain.

* * *

Chat With Readers.

If we needed subscribers as much as subscribers really need the truth promulgated through THE FLAMING SWORD, we should purchase subscriptions at \$1,000 each per year. Readers should appreciate their needs and their opportunities for pushing so great a work as we are promoting. We need your help; you can economize for your own as well as for our benefit. We can use every cent sent to us, in placing into the hands of new readers some truth which will be sure to do good. The church has thousands of missionaries—men and women who sacrifice all they have for the promulgation of fallacy. Koreshanity needs thousands of people who will do better work under a different name for a different purpose, with different and more actual incentives to sacrifice, than exist in effete orthodoxy. A dollar from you now and then for literature will be worth thousands in years to come, and would help us out of close places that such a work as ours necessarily experiences. We are opening

up new fields of work—we want to reach new minds—the progressive minds of the world. Some day there will be a mighty rallying of resources for the promulgation of Koreshan Science; men with millions will desire to help us. Single dollars now are as necessary as thousands will be after awhile.

Take a book having 832 pages, the size of THE SWORD pages—would it not be worth more than \$1.00? We print that many pages in one year, containing the best thought of the times in the best forms of expression. Hundreds of our readers would pay \$5.00 a year before they would do without THE FLAMING SWORD. The amount for which we send this publication per year is small—it costs only \$1.00 for 52 numbers. Some of you are a year or two behind. Don't you think you could sleep better if you should send us something in return for what we have been sending to you? We sacrifice luxuries, and work day and night to get the paper to you weekly; if each reader should sacrifice as much, in proportion to the interests involved, no one would be indebted to us a single cent.

Your friends could charge you with selfishness if they should realize that you had the truth and were doing nothing toward its promulgation. Some others need the truth as well as yourself. If it were necessary for thousands to suffer persecution and to sacrifice personal comforts, and even life, to give impetus to the philosophy of Jesus at the beginning of the dispensation, how much more necessary it becomes that those coming into a knowledge of the science of life should sacrifice all for the benefit of humanity!

6-3-0-8! See these figures? The six comes first, then the three, and so on. Good! If you were in school you would like to get the number down on the blackboard correctly, wouldn't you? That's the ambition of the schoolboy. Well, get it straight on the envelope, when you write us, and your letter will not go astray; don't send it to 3608, but to 6308 Wentworth avenue, Chicago, III.

Please read the short paragraphs under general statement at top of page, second page of cover. Money orders intended for us must be made payable to the Guiding Star Publishing House, Chicago, Ill.—not to the Editor, nor to the Manager; neither should they be made payable at any subscription, but at Chicago P. O.

* * *

The World's News.

Wednesday, March 9.—Consul Gen. Lee stands firm at his post at Havana despite Spanish opposition.—Congress unanimously passes \$50,000,000 defense bill.—Warship Montgomery leaves Key West for Havana to take the place of the Maine.—Astronomer Keeler, of Allegheny, Pa., succeeds Prof. Holden, at Lick Observatory.

Japan threatens China in case of concessions to Russia.—Belgian Prince Albert visits America.—Wheat has a little rally.

Thursday.—Panamanian wants to be governor of Pa.—English papers supporting U. S. in attitude toward Spain.—Case of leprosy discovered at Des Moines, Ia.—Defeat of Spaniards at Naja, Cuba, in a big battle, confirmed by official report to Cuban Junta.—Bombay, India, is held by English troops; bad riot; 10 Mohammedans killed.—Big wire trust plans fall.—600 Memnonite Russian colonists arrive at New York; will emigrate to the west for settlement.—Sir Julian Pauncefote, visits President as emissary from the Queen of England, with assurance of support in case of war with Spain.—\$100,000 fire in Chicago.

Friday.—Rumors that England may have war with Russia over the Chinese question.—Captain of Montgomery calls on Gen. Blanco, Spain, alarmed at war preparations of U. S.—Mutiny in Indiana state prison; two killed.—Dr. Everett, of Tacoma, Wash., claims to have created gold, silver, nickel and copper.—Mail car destroyed by fire at La Porte, Ind.—Another general coal miners strike threatening.—33,000 mining engineers offer their services to U. S. in event of war.

Saturday.—Rivers on a rampage in western Ill.—Senate committee decides against Fowler in his quest for office.—President McKinley entertains Belgian Prince.—China concludes to hold Port Arthur against all powers.—Report current that a new and powerful dynasty soon to be established.—Kansas favors postal savings banks.—O. H. Fischer, labor union organizer, convicted of intimidating working men at Milwaukee.—Gen. W. S. Rosecrans dies at his home near Redondo, Cal.—Debs' Co-operative Commonwealth starts at Bel-fast, Wash.

Sunday.—Spain is seeking war funds in Europe.—German press predicts that Spain will soon disappear as a nation.—Mrs. Cooley, pastor First Spiritualist church, Chicago, arrested for shoplifting.—Counterfeit silver dollars in circulation in Colorado.—20 perish in New York hotel fire.—Spain reported to have offered Cuba independence, with retention of Spanish flag.—Eastern capitalists propose to send armed forces to Cuba to prevent lawlessness in case they succeed in breaking Cuba after independence.—Cotton weavers, after two months' strike, refuse to accept terms of mills.—Cicero, Chicago suburb, has a curfew ordinance.

Monday.—McKinley expends \$10,000,000 in war preparations.—Senator Proctor returns from Cuba with reports of dire distresses to tens of thousands of colored Labor unions prefer instant acquittal of Sheriff Martin, on charge of murder in Hazelton riot, 200 killed in fearful earthquake in Malacca islands.—Explorer Wellman purposes to search for Andree; King Oscar backs plan of expedition.—Z. Topelius, Swedish poet, historian and litterateur, dies at Helsingfors, Finland.

Tuesday.—A Spanish editor challenges Senator Mason to a duel.—Col. B. K. Bruce, ex-register of the U. S. treasury, reported dying at Washington.—Insurgents burn a train in vicinity of Havana.—U. S. purchase two warships from Brazil.—Mrs. John M. Thurston dies on yacht Anita, at

Saguanie Grand, Cuba.—Oilconmargarine makers and dealers win cases in Chicago courts.—Representative Quesada, of Cuban insurgents, invited by Vice-president Albert, to Washington; geographer Prince Albert of Belgium.—Spanish representative Govin, pleads for peace with Gen. Gomez, insurgent leader.

* * *

In Reform Journals.

A PROPHETIC ECHO.

An English Picture of the Social Condition of America.

The signs of the times indicate that before the sun rises on Jan. 1, 1900, the great American nation will groan and writhe in an agony of revolution, and the streets of all her great cities will be slippery with blood—a hundred drops of blood for each gem that flashes on the cheeks of the rich and pampered women, and ten drops of blood for each tear that has washed the faces of the poor. Politics is so rotten that it stinks. Every one knows, and no one cares. America is no longer a republic; it is a plutocracy. The president is merely the creation of bank directors, railroad kings, and coal barons; and it is the same with the governors of the states. The poor whine about their poverty, and gnaw their crusts of bread, but can always be bribed into toil for the rich; and one tenth of them would consider their mastership and lay down their lives in defense of the rich to rob them. A nation such as this, in which one million plutocrats tyrannize over sixty million slaves, will be either overthrown by a foreign foe or die of gangrene. The various labor organizations do not think together, vote together, or work together; and they have no money to buy votes, lawyers, and judges. Police shoot down laboring people, and are covered in their blood by monopoliasters and their clients. But the day will soon come when there will be a horrible dance to death, lighted up by burning houses, and music and cries and groans and dynamite bombs. Rich idlers amuse themselves at Newport and Tuxedo; poor workers toil ceaselessly in the darkness of the mine and the den of the mill; young men and women dawdle over ice cold champagne and open parties; old men and women pick rotten food out of the garbage-cans; lap-dogs are driven through tenement houses; the air, children dian of overwork in their garrets, piety in the White House is enjoying the fruits of bribery; infidelity in the tenement houses is enduring the punishment of uprightness. These are the signs of the times in America today—signs that point to calamity too dreadful to imagine, but which nothing can avert.—London Echo.

How Machines Displace Laborers.

There is a steam harvester that reaps and threshes 90 acres a day, with the attention of three men.

In the shoe industry one man, with the McKay machine, can handle 300 pairs in the same time it would take to handle five pairs by hand.

In the agricultural implement factories five hundred men, with machinery, now do the work of twenty-five hundred.

Nine men with machinery can turn out twelve thousand brooms in the same time

17 men used to take to turn out five hundred dozen.

A watch factory with machinery, can turn out 1000 watches a minute, or half a million a year.

In modern steel works with the help of machinery and electricity, eight men can do the work that formerly required three hundred.

The latest weaving looms run without any attention during the dinner hour, for an hour and a half after the mill closes at night.

In leather manufacture, modern methods have reduced the number of workers from ten to fifty per cent., and have increased the production of carriages it used to take one man thirty-five days to make a carriage; now a carriage is made by one man with machinery in 12 days.

And yet there are destitution and despair throughout the land, not because of the application of machinery in production, but because of the inequality of distribution.—Clarion.

Who is the Coward?

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Lethim daily realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes; and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may.—Herbert Spencer.

A man engaged in some sort of foundry work was carted to the hospital, and after a careful consideration of his case the house surgeon said: "You were not very much hurt about the body by the explosion, but you probably have a piece of iron in your head that may cause some trouble." At that the sufferer sat up and excitedly said: "There's a bit of iron in my head, is there? Well, for heaven's sake don't let them know that at the shop or the foreman'll dock the price of that iron out of my week's wages!"—The Worker.

It is only the poor that are generous. The rich cannot give; they have so many wants, so many necessary superfluities, those poor rich.—Alphonse Karr.

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1. By special arrangement with The Arena Co., we will receive one copy of THE ARENA and The Flaming Sword together for one year for \$3.00. We will also receive subscriptions to THE ARENA.

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scriptions from them. Can you spare \$1.00?